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FROM

*Prof. S. R. Johnson*

*over*

**A D D R E S S**

ON THE

**TEMPORAL AND SPIRITUAL CONDITION**

OF

**BRITISH EMIGRANTS,**

BY THE

**REV. MOSES MARCUS, B. D.**

**NEW-YORK:**

**1846.**



# A D D R E S S

TO THE MEMBERS OF THE

**"UNITED CHURCH OF ENGLAND AND IRELAND,"**

AND OF THE

**PROTESTANT EPISCOPAL CHURCH**

IN THE

**UNITED STATES OF AMERICA,**

ON THE SUBJECT OF

**EMIGRATION,**

**MORE ESPECIALLY IN REFERENCE TO THE SPIRITUAL CONDITION OF  
BRITISH SUBJECTS, AND CERTAIN PROPOSED MEASURES FOR  
THEIR FUTURE BENEFIT.**

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**NON IGNARA MALI, MISERIS SUCCURRERE DISCO.**

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BY THE

**REV. MOSES MARCUS, B. D.**

Rector of the "Anglo-American Free Church of Saint George the Martyr;" a Life Member  
and Chaplain of the "Saint George's Society;" a Member of the "British  
Protective Emigrant Society;" &c. &c. &c.

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1864, Apr. 26.

Gift of

Prof. Sam. R. Johnson,  
of the N. Y. Gen. Theol. Seminary.

"Our Church and the Church of England are related to each other just as National Churches were in primitive times, before popery intruded unchristian terms of communion, and ultra-protestantism cast off the essential Christian polity.

In accordance, therefore, with this principle, I would respectfully suggest, should be the character of the proposed arrangements for the spiritual care and benefit of English immigrants. We of the American Church should see in them fellow-members of our own household of faith, standing greatly in need of our providing for their spiritual wants and welfare. I would to God we had long ago realized our duty in this matter, and discharged it. We have been criminally negligent. Our brethren of the same Church, coming from the branch of it to which these immigrants belonged, are moved to Christian compassion on them. I thank God for it, and pray that *we* may not be backward in *following* an example which we should have *set*, and *co-operating* where we should have *led*.

Blessed indeed, and truly Christian, is that sympathy of their fellow-Countrymen which would provide a pastor to look after these immigrants on their arrival at our port; to direct their attention to suitable places for their immediate accommodation; to put them in the way of receiving the best advice touching their permanent settlement and occupation in this country; to gather them into a temple where they may again realize the blessings of their well remembered parish Church; and to extend to them such pastoral offices as they or their families may need."

SEMPER HONOS, NOMENQUE TUUM, LAUDESQUE MANEBUNT.

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TO

ANTHONY BARCLAY, ESQ.

H. B. M. CONSUL,

The following Pages

ARE MOST RESPECTFULLY INSCRIBED,

WITH EVERY SENTIMENT OF REGARD AND ESTEEM,

BY HIS

VERY FAITHFUL FRIEND AND SERVANT,

THE AUTHOR.

NEW-YORK,  
The Feast of the Epiphany, 1846.



## ADDRESS.

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THE subject of Emigration is at this time, probably more than at any other, attracting very general attention both here and in England. It is one of peculiar interest to the Christian, and has not, we fear, been sufficiently thought of in the light in which we are about to present it. For while thousands and tens of thousands of our fellow-countrymen have, year by year, come to America, and sought a home upon some portion or other of its vast and beautiful continent, what, we ask, has been done to promote their spiritual or even temporal good? to make them better, religiously or morally, than, peradventure, they have been elsewhere?

At an early period of the settlement of this country, and so long as the sceptre of Great Britain directed its destinies, the Church of England, through her now venerable societies for the "Propagation of the Gospel in Foreign Parts," and the "Promotion of Christian Knowledge," established, wherever she was able, her Missionaries, Schoolmasters and Catechists, for the instruction and edification of her beloved children; for whom she considered herself thus bound to provide, though they had wandered into distant realms. But, with a change in the form of government, another state of things was induced, so that for a time at least Religion was not accounted the "one

thing needful," nor could the American Church, as yet in her infancy, perform what now, in her maturer growth, she would cheerfully accomplish had she the means.

If the meed of praise be due to any, it is, we think to the professors of the Roman Catholic Faith, who, not unmindful of their people, have always taken care, at least more so than we, that the consolations of Divine Truth were not wholly wanting to them even in the wilderness. It is, this circumstance, we believe, which has conduced to their success, and, more than any other, given rise, amid our own supineness, indifference and apparent unconcern, to the bugbear of apprehension that Popery is really in the ascendant; that this country is yet destined to be under the spiritual thralldom of the Roman See.

We, certainly, have no such fearful forebodings ourselves; but, at the same time, regarding the Church to be the only true bond of union in the Christian world, feel it a duty to consider the present condition of our Emigrant population, more than as yet it has been considered; to ascertain in reference to the same, what we can do to benefit their souls, as well as their bodies, and to devote our Ministry to so important a duty and labor of love.

And, truly, the principles of our most holy profession incite us hereunto. As members of Christ's mystical body, we are instructed, nay, are bound, to look "not every one on his own things, but every one also on the things of others," to have an eye to the necessities of the stranger, who comes to us "in the name of the Lord," and, in virtue thereof, to regard him as a member with us of the same family—the Church—as a legitimate claimant upon our especial care and affection, and to devise ways and means for his future well-being, and still more comfortable settlement.

This is so far from being the case, at the present time, that, as is generally known among us and throughout Christendom, the grossest imposition is practiced by unprincipled persons upon emigrants; that, coming hither with but a scanty supply of means, or, even with a somewhat larger share of this world's goods, it not unfrequently occurs these "strangers in a strange land" are fleeced and robbed of the whole—deprived, in a very short time, of every necessary comfort, and plunged into unutterable destitution, misery and wretchedness. And, now, whose business is it that restitution be made or the evil remedied? We answer, it is no one's.

We have known, and could relate facts and circumstances of so serious a nature—of cruelty and hardship—as were sufficient to touch the hardest heart, and melt it into pity and compassion. Individuals have applied to us for assistance—poor, and wretched, and miserable and naked, who yet were not so when they arrived in this city; but because they had fallen into the hands of persons—most generally their own countrymen!—who had dealt with them worse than would the rapacious plunderer upon the highway, inasmuch as by stealth and stratagem, and falsehood, they had allured and subsequently seized upon their unsuspecting and unconscious prey, and so rendered them penniless and houseless.

There are places, in various parts of New-York, set forth to be Homes for Emigrants, which, in truth, are any thing else. The keepers, or proprietors of these houses send forth agents, "Runners," as they are called, to attend the arrival of packet ships and induce passengers to accompany them to one or other of these, either for a temporary or more permanent abode. Cheap board is ostensibly their chief recommendation, and very low prices are certainly

named. But when the day of reckoning actually arrives, as come it must and always will, the Landlord—inexorable in his demands—not unfrequently lays claim to a larger sum than previously had been agreed upon, and finally seizes whatever his unfortunate victim may possess, until he pay the very utmost farthing! Or, if the needy stranger have nothing, he is unceremoniously turned out of doors! no longer permitted even to remain in this den of thieves, because, his money being gone, he is not likely in any way to answer the nefarious purposes of a cold-hearted monster.

Under such gloomy circumstances the Docks and the Shambles, have, oft and again, been found the only shelter of the unhappy wanderer! How grievously did he then experience the very reverse of those dreams of golden streets, of luxury, and the enjoyments and pleasures of this life, which, probably, in anticipation—either in part or altogether—had brought him over to this country! how sad a blow, at the very commencement of his career in the New World—how severe a disappointment! And, who can wonder if we hear of crime, of murder, of self destruction, which, where the grace of God is not, these most assuredly have a tendency to promote? And, should the unfortunate, like the Prodigal of old, bethink him for a moment of his father's house, of the ample provision he has left—perhaps, disdainfully and pettishly thrown up, and wish he were there—again to possess and enjoy them, who is nigh to direct and guide him thitherward? to aid or counsel him to return? There is none. He suffers—for the most part—solitary and unknown; without a friend to take him by the hand—to express concern in his behalf! and, bitter, inexpressibly bitter, are his griefs, inconsolable his sorrows.

There are cases of fraud and imposition of a still more

aggravated character, which, though induced by the self-same means, are yet attended with far more serious effects. Alas ! we have seen the sturdy Laborer—England's pride and boast—who had left his own country to improve his circumstances and enable him to provide the better in another for a young and increasing family, wherewith God had blessed him, and which he might readily have succeeded in doing, had ~~not~~ the nefarious practices whereof we complain, been previously and effectually prevented—wandering with his wife and children, about our city, not knowing where now to wend his way, or to what to betake himself !

The facts are these. Intending, it would seem, to proceed Westward, the Emigrant had duly secured his passage by some "Forwarding-House," doubtless of high respectability, but, unfortunately, through the agency of one of the aforementioned "Runners," with whom he had become acquainted, who had procured for him a lodging house, upon his landing, and in whom therefore, as an Old-Countryman, he not only expected to find a friend, but felt disposed to place implicit confidence ! So, now, he further employed him to sell or exchange his English, for American, money ; to engage and pay his passage-money ; and see his goods and chattels safely conveyed on board the boat. But, when the boat was about to leave the wharf—imagine his alarm !—accidentally he discovered that the notes he had taken in exchange for sterling money, were base and counterfeit ; and he who had thus betrayed him was no longer near at hand but had abruptly taken his departure. In this dilemma, almost at his wit's end, and inasmuch as he felt assured it were useless for him to proceed on his journey without money, he quickly determined to lose his passage, in the hope that by remaining he might

apprehend the villain. As quickly, therefore, were his effects thrown back from off the boat upon the Dock, at the risk of being injured and destroyed, if not stolen,—his wife and children being left to guard them as best they were able. And what was the result, what followed? Was the vile, notorious swindler apprehended? Was he punished according to law? Although the Magistrate took the oath of the complainant, and was bound to act upon it, we are informed that, through the manœuvring of a miserable pettifogger, employed for the defence, there being no other testimony or proof of the transaction, the *ipse dixit* of the defrauded was not deemed sufficient to a conviction; but through false swearing, the felon was permitted to go at large, to practice the like deception upon other new-comers to the country. Meanwhile he, who by his industry and toil, and frugal habits at home, came seeking to improve his situation, to make a suitable provision for his family, became a beggar in our midst; and not only so, but deeply mortified at his altered condition in life, lost all relish for further exertion, for future industry, enterprize or endeavor, and, finally, fell a prey to despondence! It was then that his poor unfortunate wife felt all the poignancy of grief, the wormwood of affliction, the very gall of bitterness; and soon sank under it. She died broken-hearted, not so much affected by the reverse of worldly circumstances, under which she could and did bear up, heroically, but with the change she had witnessed in him—whom she so fondly loved, in whom her very soul was bound up, with the ties of true conjugal affection, though now forgetful of the vows that were upon him, he was no longer the self-same kind husband to her, the fond and tender parent to his children,—for after her decease these helpless ones soon became the inmates of the Alms-house, a burden upon the community!

nor, verily, the same creature either to himself or as his friends once knew him to be.

To remedy these and the like evils all will acknowledge to be a public duty, but, we say it emphatically, it is for the Church to bestir herself herein. We sincerely hope she will. The time has arrived when exertion is called for, when action is indispensably necessary, and further delay on her part would be more than criminal.

The question now arises "What is the Church to do? How can she become instrumental in the hands of God, to the promotion of the good sought to be attained?" In answer hereunto we propose to direct the following brief remarks.

I. And, *first*, we beg to state that sundry institutions have of a long time been in operation in this city, which are supported by British subjects, and have in view the amelioration of the Emigrant's suffering condition; but that none of them, though great the benefit they have conferred, and immense the mass of misery and distress they have relieved, are or have been able, to come up fully to the work required to be performed. Now, in so saying we hope we shall not be misunderstood, since it is not our desire to fault, or seek to fault that, which in itself is every way so truly excellent, philanthropic and christian, but the rather to promote its enlargement and still greater usefulness.

Of these societies, the first that lays claim to our respectful consideration is the "Saint George's Society." Its object is Charity itself. It has been many years established and is still in honorable existence.

The next in order, and of a like character, are the Saint Andrew, the Saint Patrick, and the Saint David's, with their offshoots, the "Irish" and "Welsh" Emigrant Societies—all respectable in their formation and government, and too

well established, in value and importance, to require from us so much as a word of commendation. These—like the St. George's Society, which restricts its bounty and assistance to the English—were created for the especial relief of persons from Scotland, Ireland and Wales—and are patronized, principally, by gentlemen from one or other of these countries.

The "British Protective Emigrant Society" is an institution of another character. It has been formed, within the past year, by a number of gentlemen of high standing, character and influence, to promote the Emigrant's good in reference more especially to the prevention of those frauds of the which we complain; by throwing around him the *Aegis* of protection against the sharpers and villains, who are sure to assail him; and by guiding, counselling and directing him, upon his first arrival among us. Like our revered mother, the Church, it stretches wide its arms to every British subject,—*Cum Privilegio*—from whatever quarter of Her Majesty's dominions he may come.

Now, although these societies ought to be regarded as kindred institutions, auxiliary to each other, we are aware that, by some, they are considered antagonistic; that they are not mutually supported, as it were well they should be.—The members of the "British Protective Emigrant Society" are, one and all, we believe, members of the "Saint George's Society," but the members of the "Saint George's Society" are not, as they should also be, and as the members of the "Welsh Society" are, members of the "British Protective Emigrant Society." And why? because first, the objects of these two societies are specifically distinct; the one gives no pecuniary relief in any case, but protection, counsel, advice and information, free from charge, to the Emigrant, immediately upon his coming hither, or at any time

thereafter ; the other affords relief to the poor destitute, especially to widows and orphans, though not until after a residence of twelve months in the United States has been completed. Secondly, because they are equally necessary, and therefore should be equally encouraged and supported, or both merged into one grand institution, to embrace the objects at which they separately aim, that could be sustained in a manner worthy of, and creditable to, the nation with which we stand connected. If, however, this cannot be done, then, as sisters of charity let them each have a share in our affections ; let every unfavorable impression or feeling respecting the one or the other be removed—for ever banished from the minds of the benevolent.

We need the united zeal, the concentrated efforts of every Old-Countryman. The ties of country should so bind us together as to make us agree among ourselves. For if we suffer sundry petty causes to operate prejudicially on each other, if party feelings, personal dislikes, and unnatural animosities are permitted to interfere with our harmony, it is evident neither our societies, nor our best individual endeavors can be made available to the prosperity and advantage of our people. Surely it ought not so to be, and the Church, we maintain, is alone able to exercise such a salutary influence as shall bring to pass that which we all desire ! Governed by her holy principles, in whatever we do, and know to be right and proper, our united exertions will obtain a vitality and vigor and an acceptance in God's sight, that shall make them more beneficial to our needy brethren, than they have yet been, or can otherwise possibly be, and produce a very powerful effect in raising the character of our countrymen in the eyes of those among whom we dwell.

This is the first step to be taken, towards an improved order of things in behalf of Emigrants ; then with the sphere

of their operations enlarged, or rather, combined, we would have the authorities, both in Church and State, in England properly advised, respecting the character and standing of our societies; that reliance can be placed on them, that they are rightly governed, and conducted with honor and integrity. We would have them informed of the actual state and condition of Emigration. They should know who are and who are not likely to succeed should they come hither. They should not only be apprised themselves of the gross practices, to which we have already referred, but give such general directions to Emigrants, before they embark, as will be available to their prevention, in some degree for the future.\* They should make it known that America is not the place or country for the professional man, nor for the idler, the drunkard, or the debauchee!— That the professional man can at all times obtain a much better support in England than he can in America; not only because every empiric and pretender to science considers himself to be, and is frequently considered by others, a very remarkable man,—and too much jealousy still exists, on the score of nationality, to admit of an equal chance to a new comer, either for success or a fair and honorable competition; but, because the existing demand for such persons may at all times be readily supplied by native talent, of an order exceedingly creditable, in every department of literature and science, insomuch as within a few years such a host of aspirants has been sent forth from the different schools of learning throughout the country, that places, rather than persons to fill them, are now the more difficult

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\* For this purpose the cards of the "British Protective Emigrant Society" should be freely circulated among Emigrants before they embark, and they should be told on no account to listen to any other but its Agents, who board every vessel as it enters this port; and are ready to impart every information in their power, respecting boarding houses, conveyances, routes, &c.

to be obtained ; especially in relation to the Bar and the Medical Profession.

As respects other characters it is almost needless to say that they should by all means be advised not to come over, as they must of necessity soon find their level, and sink into insignificance, misery and wretchedness, if determined to pursue their vicious courses, which are wholly incompatible with a life of hardship and toil. Every man here is compelled to work and to work *hard* to get a living ; and therefore if he expect to prosper, he must make up his mind to forego whatever habits lead to idleness, dissipation and profligacy.\* But let the hardy, industrious, sober la-

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\* Having been many years a Parish Priest in England, in charge of large and important parishes both in London and in the country, we have had ample opportunity to ascertain who are the persons for the most part desirous to leave their native land and emigrate to another. In the country, we have observed, they are generally individuals who are excessively fond of field sports ; and, in consequence of existing laws, find they cannot indulge in them as they desire without incurring a penalty, and bringing themselves into trouble. In London, and manufacturing towns, they are principally artificers and journeymen, who have become political agitators, in their respective neighborhoods, and thereby so neglected their own business as to become dissatisfied with the institutions and laws of their country.

If the former, then, should emigrate to America, although they may find no " Game Laws " to prevent shooting and hunting, they will yet soon learn they must work, if they expect to live, and cannot live without working any more than in England. If the latter, they too must work or starve, for although they may meet with a few congenial spirits, they will find that politics are as unprofitable here as at home, and seldom will " keep the pot boiling." This certainly is the country for the industrious man, if he will labor for a subsistence ; and if he have a family it is so much the better for him. Land is comparatively cheap, and provisions, clothing, &c. may be obtained at a fair price. Labor is the only thing which is really high ; although machinery and the influx of able-bodied men from the Emerald Isle in particular, have a tendency, year by year, to reduce it. Domestic female servants now command from \$4 to 6, and 8 per month ; males, \$8 to 14 ; gardeners, \$10 to 18 ; day laborers, from \$4 to 6 per week ; do. on farms, from \$4 to 12 a month, and board and lodging, (washing and mending extra) ; mechanics, from \$6 to 10 per week ; artisans, from \$6 to 15 per week, if superior workmen.

On the other hand, a Clergyman can command but seldom the wages given

boter or mechanic be sent to us, and he can obtain immediate employment, and good wages ; let respectable English servants, members of the Church, come, with good recommendations, and we can put them into comfortable situations, in Church families, at once, and secure for them a better equivalent for their services than they can command at home.\*

While upon this subject, we would further remark, that, of all classes of men who come to America, none do better than the Irish. They are well paid, and earn all they get. They come here poor and miserably destitute, yet rise and in a little time become independent and comfortable in their circumstances. The English, on the other hand, too often degenerate,† and become worse instead of better off,

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to an upper servant. If a missionary, he gets from \$125 to 150 or \$300 per annum, and is at the mercy of the people to give him more ; the whole depends on his acceptability. If he chime in with his congregation, in their diversified notions, they will act liberally, and give him all he can desire ; but if he will have a mind and an opinion of his own, he will either be starved out, or made so uncomfortable, as to be forced into a resignation. The average of a Clergyman's stipend in the United States may, probably, be put down at \$400 per annum, without a glebe or parsonage house. Medical men and Legal practitioners, who are aliens, have to serve a second term of probation, of two or three years, before they can practice, or conduct business in their own name. A Clergyman must be twelve months in the country before he can be called *canonically* to the Rectorship of a parish ; but may officiate in any so soon as he has exhibited his Letters of Orders, Testimonials, &c. to the Bishop of the Diocese, and signed a declaration of conformity to the doctrine and discipline of the American Church.

\* It may here be remarked that Emigrant servants generally ask much higher wages than they ought to expect, and that it would be better for them to be content with good wages, until they learn the manners and customs of the people ; otherwise they may remain out of place a long time, and the expense of board involve them in serious difficulties.

† This is no less true in regard to the Church. There are hundreds of Englishmen in this city, and elsewhere, who at home never failed to attend Divine Service on the Lord's Day, but, now, seldom or never go to Church, neglect their religious duties altogether, and herein set the worst example imaginable. They permit, perhaps, their wives and children to attend, but them-

and, this, because they cannot live as do the former, nor endure the like privations, hardships and toil. Hence, too, the Scotch have a better chance of success here than the English, who, comparatively, know nothing of the curtailment of sundry home enjoyments, which are difficult to be obtained in a new country and the want whereof makes them oftentimes feel wretched, disappointed and unhappy. We have actually seen persons in such a condition, that every thing was distasteful; and faulting every thing American, they would foolishly draw comparisons between their own country and this, which were as ungenerous as they were unfair and improper. We should always "speak well of the bridge that carries us safely over." If we choose to come, we should be content while we are here. We speak from experience matured by long observation on English and American habits, and are free to say both have their good qualities, and both their bad; an Englishman, we think, may be as happy and comfortable here, if he please, as an American may be in England, much, indeed every thing, depends upon ourselves.

II. But, *secondly*, the Church should look beyond the temporal condition of our fellow men, even to their spiritual welfare. Let us see, then, what provision she has made, in view of this, for the Emigrant stranger. He comes to us from our Father-land, where the parish Church and parish Priest have always exercised an influence over him; where spiritual instruction had been fully and freely imparted; where he had been trained in reverence for holy things, and

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selves never cross the threshold of God's house, whiling away their time most generally at the nearest tavern or some other public place of resort. The Irish, on the contrary, prove the most devoted and zealous Churchmen among us, not that we are altogether without bright examples among other of our British residents! They lend their influence to establish and sustain the Church, wherever they reside, and are punctual and no less devout and conscientious in their attendance upon the means of grace.

an irreligious man was but little esteemed or noticed.—Have we, then, as her members, taken similar pains to foster and encourage the growth of like principles and habits? Have we taken him by the hand, and led him to the House of God—the House of Prayer? Have we even informed him of the blessed establishment of a pure and apostolic branch of the Church Catholic among us? Have we invited him thither or in any other way shewn that we are interested in his spiritual welfare?

It is much to be feared, that in all these several respects, we have been negligent and indifferent; nay, “verily guilty concerning our brother,” that he has been, too generally, allowed to go his own way, follow his own pleasure, and even the ill-advice of his deadliest enemy, without a warning, or word of friendly counsel or admonition. But, peradventure, by some means or other, or by himself, he has found his way to Church—what did he there discover? what did he meet with? Alas! a coldness of reception! He has witnessed a marked distinction between the rich and the poor! the former, because they had means at command, taking as it were the highest seat in the synagogue; the latter compelled to feel the inferiority of their position in the Church, as well as in life, and made to take the lowest seat! Resolving, hereupon, to avoid, for ever after, the invidious distinction, to which not even at home was he exposed, and so little expected among republicans, the Church is by him for ever forsworn, never to be entered again. Invitations to the conventicle then follow, which, finally, amid misgivings and doubts as to the propriety of his going, are accepted. And, shame to ourselves! he finds a reception awaiting him as warm and welcome, as it is gratifying and acceptable to a previously wounded pride; for there every pew is at his service—a seat is tendered to him in every di-

rection. He is kindly treated, is pleased, and goes again ; and so, from time to time, renews his visits, until he become attached to the place and its society, and is quickly hailed as a brother ! It is thus he gives up his Mother-Church, thus foregoes her claims upon his affection, and considers himself absolved from his allegiance.

We ask, is the Church herself herein to blame ! Are the parochial Clergy chargeable with this melancholy defection ? We answer, No. But the "voluntary" system, as it is called, which prevails among us, has, even as is felt by its friends, with all the advantages it may possess, its disadvantages ; among which may be named as obviously a hindrance to the growth of religion among the poor, the necessity it creates for the letting of as many pews as possible in every Church for the support of the minister, and obliging him to embrace so wide a field of labor that he cannot well shepherd his flock as he would, had he a more limited parish. Whereas, in England, the parochial system is such that the Clergy are not dependent upon a like support, and yet, every one attends his charge as faithfully and knows each individual as perfectly, as if he were paid by each ! It is evident, then, that, with the best intention and disposition to do all they can, the parochial Clergy cannot give to Emigrants the immediate pastoral supervision which they require.

But, further, we have found that while no pains were taken by the Church, the greatest vigilance and activity existed on the part of others, to proselyte and win over Emigrants, who are members of the Church of England, to the multitudinous sects and parties abounding in this country. Almost as soon as an Old-Countryman lands in America, he is given to understand there is NO Church here ; that Methodists, Presbyterians, and Baptists, are as much *the*

Church, as is the Church of England herself; that there is no distinction between us, and therefore, it will do him no harm to become one of *them*. In consequence hereof, it is by no means remarkable that the American Church has not been very greatly benefited by Emigration; that few, comparatively, have found their way into her safe and happy enclosure, with the exception of those members of the Church from Ireland, who invariably bring letters of recommendation from their respective parish Priests, and seek out the Clergy here, by whom they are always most kindly received.

As a case in point we would here mention that in the course of the Summer before last, while passing through a bye-street of this city, we fell in with an English family, who had just arrived but were already suffering in mind, in consequence of the unfavorable tidings they had received, especially respecting the Church, which they loved with a more than ordinary affection. "Oh, sir," said the mother, "they tell us there is *no* Church in America, and that we must all turn Methodists where we are going, and had we known this we should have preferred to remain where we were at home!"—and then she wept, wishing from her very soul she could only be conveyed back again, and "be as in months past!" We were privileged, however, to speak to her the words of comfort, and when we had fully assured her she had been misinformed, that she would certainly find the Church established in the township to which she was removing, a faithful missionary in the Brother to whom we promised to commend both her and her husband by letter; and shewed her a copy of the "Book of Common Prayer," she went "on her way rejoicing," the cause of her greatest grief and anxiety seemed removed, nor do we doubt, if her life be spared,

she will devote of her substance towards the support of that very Church—whose absence she so much deplored,—for the benefit of others wherever needed.

Other cases in themselves interesting and no less important have come to the knowledge of the Bishops and Clergy laboring in the Far-West; the recital of which would, doubtless, be gratifying, but at the same time oblige us to extend our pages beyond the limits we have assigned them. We therefore proceed to remark, that it is this sad condition of things in reference to Emigration, this spiritual destitution, the absolute need of a proper Church influence, and the want of an immediate pastoral supervision of British Emigrants, from the very time of their putting foot upon these shores, that has led more recently to the formation of the “Anglo-American Free Church of Saint George the Martyr,” in this city. It was received into union with the Church in the Diocese of New-York at the last Convention, and will, we trust, give, in due time, good proof of its importance; serving in the hands of the Almighty to arrest, in some measure, the evils of schism and dissent among our people.

Already within the short period of its establishment, has a respectable congregation of Emigrants been found to attend the services, held every Lord’s Day in a large and commodious room\* we have hired for the purpose; and great encouragement afforded us by those among whom

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\* The “Anglo-American Free Church of Saint George the Martyr” is held at No. 406 Broadway. Divine Service is performed three times every Lord’s Day; in the morning and afternoon generally by the Rector, in the evening with the assistance of some of the city and other parochial Clergy; the Sacraments are duly administered, the children *catechetically* instructed, the poor sought out and visited, and situations obtained for deserving persons.—The seats in this Church are *free*, and open to all without distinction of rank or condition.

The following Circular will explain our object more fully :

we labor to persevere in their behalf. But, notwithstanding all this, grieved are we to say, the members of the Church, and our fellow-Countrymen in particular, have not,

*Address to British Emigrants and English Residents, on the subject of attending Divine Service on the Lord's Day, at the Anglo-American Free Church of Saint George the Martyr, No. 406 Broadway.*

Blessed be he that cometh in the Name of the Lord; we have wished you good luck, ye that are of the house of the Lord. *Psalm 118: v. 26.*

*Dearly Beloved in the Lord:*

A number of your fellow Countrymen and American Friends have united in a laudable effort to provide a place of worship, where you and your families can attend, and enjoy, as you were wont at home, the ordinances of Religion "*without money and without price.*"

Earnestly desiring, therefore, to promote the eternal interests of your immortal souls, we beg to inform you that the seats in the Anglo-American Church will be all *free*; and most affectionately invite you to come and occupy them, *without hesitation or reserve.*

Divine Service will be celebrated every Lord's Day, at 10½ A. M., and at 3½ P. M., in summer, and 3 o'clock in winter, according to the Rites and Ceremonies of the Church.

Moreover, if any have children who are still unbaptized, we pray you not to withhold them from the life-giving Sacrament of your blessed Lord; let them be brought to Church at once, that they may be incorporated with you in the one holy fellowship of Christ's body, and become partakers of the inestimable benefits of His Gospel.

We hope, too, you will permit such of your family as are able, to attend our Sunday School; that they may be early instructed in their duty to God, their neighbor, and themselves—which embraces the Faith and the Practice of a true Christian.

Should you be destitute, sick or afflicted, or stand in need of "*ghostly*" counsel or advice, make yourselves known to the *Minister* of the Anglo-American Church, and he will be happy to devote himself to your service in the Lord; for he himself was once "*a stranger in a strange land,*" and feels a lively concern for your future welfare.

He will furnish you, likewise, with a copy of the Bible and Book of Common Prayer, if you have them not; that in your pilgrimage through life you may not be destitute of those best of earthly treasures; but derive comfort and satisfaction from the constant reading of God's word, and the daily use of the Liturgy of the Church.

He will also put into your hands, if you will allow him, such other good, religious books, as shall be profitable to the soul, and lead you onward in the way of life and salvation.

*Brethren, the Grace of our Lord Jesus Christ be with you all. Amen.*

Moses Marcus,

Minister of the Anglo-American Free Church.

New-York, Sept. 1, 1845.

as it was reasonably expected they would, yet entered upon this holy enterprize as her best interests demand. Although it has undeniable claims upon them, yet with the exception of a few individual subscriptions, no provision has been made for our support.\* The sum at first proposed to be raised, was not realized, having fallen short in consequence of the late calamitous fire in this city, the absence of several of our friends who were in the country, or in Europe, and sundry other causes. We have been compelled to achieve, what has thus far been done, single-handed, and almost without pecuniary aid. We have been cut off on the one hand from the once presumed available succor of the British Government, inasmuch as we are prevented in this country from complying with the provisions of the Act of Parliament, requiring the use of the Liturgy of the Church of England. We have been cut off on the other hand from the support

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\* During the immediate season of Emigration the "Offertory" and other Sunday collections averaged the current expenses of our Church; since, however, and in consequence in part, of a long succession of unfavorable weather, the congregations have not been so large on Sunday evenings, and our receipts proportionately have diminished. To meet the deficiency thus created, we have been obliged to draw upon the subscription money raised last summer; out of the which we have defrayed whatever was required in order to prepare and furnish the Church in a proper and becoming manner, aiding and assisting, as best we were able, some of the many distressed and needy persons, who in their extremity applied to us for relief, and were actually without bread to eat; nay oftentimes destitute of clothing and a place to lodge in, yet too retiring to make their condition known to any but a Clergyman,—willing to work, but ashamed to beg! Now though we have no funds for so benevolent a use—and there is no provision made for the individuals referred to, nor for the relief of persons from the British Provinces at all, by any of the existing societies—and we, like others, may be imposed upon by the unworthy, yet we beg to say that we cannot shut our ear, nor close our heart, to the cry of misery. We must give, we cannot withhold our hand from dealing out the Church's alms, in the name of our blessed Lord, and share, if needs be, the very last meal with a suffering member of our spiritual household, when called upon as we have been under the most trying circumstances.

of some American Churchmen because our principles are not those of a school.\* But, the grace of God preventing us, having put our hand to the plough, we will not, dare not, look back! relying fully, and implicitly, upon the good will and pleasure of Him, who, we trust, has called us to this work, and whom we would humbly serve in our day and generation, we will endeavor to do our duty, leaving the result to God.

III. But, *thirdly*, the arrangements in relation to the aforementioned Church are only temporary. A building of a permanent character will sooner or later be required, if our plan of operation be, finally, to succeed, as we still hope it will. We would, therefore, remark, it is exceedingly desirable, in view of the cases of affliction, arising from sickness, disease and accidents among our fellow-countrymen, for whom no suitable provision exists, that we should have a place for their reception and comfortable sup-

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\* It is truly lamentable to think how the spirit of party has of late been permitted to operate unfavorably upon the Church in this Diocese. We have the names of every individual to whom application was made in behalf of our undertaking, and the reasons appended which were assigned for withholding aid. They were such, in too many instances, as Christian men should really be ashamed of, who profess to seek the glory of God, and the salvation of immortal souls. "You are a Puseyite," said one, "you sympathize with the Bishop," said another, "your committee had no business to write that letter to the Bishop, asking his opinion," &c. said a third, "*that* letter will do him a great deal of good, it was highly creditable to him, but we want nothing to do him good, and, therefore, shall decline subscribing," said others. Further, "the Laity have the purse-strings, and mean to keep them;" *i. e.* unless we can buy you over to our party, and secure your vote and influence, we will do nothing for you — ECCLESIA DELENDA EST! Now, really, we have desired to know nothing of party in this undertaking. We have recorded our conscientious vote in the late Convention as, in the sight of a heart-searching God, and neither care nor "fear what man can do unto us." But our Churchmanship has been too long tried, and is we trust too well established, for us to be found wavering where duty points out the path wherein we should go, or to make it necessary to *define our position*. We are of the Church, and hence our pulpit has been and ever will be freely offered to our clerical brethren, despite any existing differences of opinion on theological and other subjects.

port and proper maintenance ; and that to such an establishment, whether it assume the form of an Asylum, a Hospital or Religious-House, the Church or Chapel of "Saint George the Martyr" should be attached, with appropriate residences for the Chaplain, Warden and other officers, in preference to a separate edifice of a more expensive character.

The purchase or erection of such an edifice as would subserve these purposes, and accommodate whatever number of pensioners shall hereafter be determined upon, must depend altogether upon the liberality and support of the Church ; nor do we doubt but that she will furnish the necessary means, whenever called upon. There are persons, we believe, among us, who will gladly do their part to further so benevolent a design, and not a few in England who would equally promote it. The establishment itself need not be very ornamental, or expensive in its structure ; but plain, appropriate, chaste and commodious ; and may, we think, be brought within an outlay of \$30,000.

The management and control of the proposed institution should be placed in the hands of the "Saint George's Society," or vested in the "British Protective Emigrant Society" merged into one with the "Saint George's Society," and other kindred associations. Or else in a society created for this very purpose from among the members of these several institutions ; of the which, in either case, H. B. M. Consul, for the time being, as the representative of the British Government, should be the Patron. For such a purpose aid, we apprehend, could be obtained, under the Consular Act, from Her Majesty's Government ; and also from the State of New-York. The provisions of the aforesaid act could be carried out ; the Church or Chapel, in which the daily services should be performed, and the Holy

Sacraments administered, might be considered the Consular Chapel, if approved and sanctioned by the Ecclesiastical authority of the Church in this Diocese; and be open to the public, though more especially as a place of worship for our British Emigrants and English Residents, should they be disposed to attend.

The required qualification for admission into the proposed institution we would have to be a worthiness of character, properly attested by respectable persons, for sobriety, and general correctness of deportment, accompanied with a promise of conformity to the rules and regulations of the house; so that if a British subject, an Emigrant, or Resident, be thereafter overtaken by misfortune, disease or any other casualty, he may not be thrown upon the world's cold charity, but, find, so long as there be a vacancy therein, a refuge—an asylum, and be cared for as his condition may require.

Thus, too, combining temporal and spiritual succor, a greater good will be achieved, than if the one were attempted without the other. Nor will any have cause to complain either of spiritual neglect or of a compulsory conformity to religious practices. Acting, professedly as the disciples of Christ, we feel that we ought to follow His example, and seek to benefit “especially those who are of the household of faith.” At the same time we would not say to an unfortunate Non-Conformist, any more than to a strictly conscientious Roman Catholic, you must first renounce your Creed, your peculiar doctrines, and become a Churchman, before we admit you here—God forbid! but, we would tell him, if you are sober, upright, virtuous, produce your credentials to this effect, and you shall freely be a partaker of whatever good it is in our power to bestow; still, we require you to observe the order of the house, in relation to

attending the Church services, if you are able. This can do you no harm—especially if you are well indoctrinated in your own profession, as we presume you to be ; while to others, who have hitherto neglected religious duties, altogether, it may prove beneficial.

Apart, however, from this consideration, we are free to acknowledge, that it is our main object to promote the prosperity of the Church, so far as may be, and through her own instrumentality. It is our wish and aim to keep within her pale, those, who, by Baptism, belong to her ; who are legitimately hers, having the seal of Christ upon their foreheads ! As we have said, they are now, for the most part, lost to the Church, when they arrive here ; are inveigled by various means and stratagems into strange pastures—sometimes through actual poverty, and neglect whilst in distress, or else the hope of obtaining employment or relief at the sacrifice of religious principle ; conditions of this latter kind have been offered as a *sine quâ non*, though there be an *apparently* greater liberality, as well as corresponding greater wealth, among the professors of certain religious sects and denominations—of which the aforementioned requirement is a fair specimen\*—than among us. It is this defection from the Church, for filthy lucre's sake, we are anxious then to prevent, by endeavoring to keep our own people, bad as they are, and irreligious as some may account them to be, entirely to ourselves.

To this end, we further propose a regular correspondence between the Anglican and the American Church—one in

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\* We heard of a case in point not long since, which, though it may be a solitary instance of the want of Christian principle, we will still relate. It was that of a poor woman, who consented to become a Baptist, and be immersed, because she was given to understand the Baptists were a very generous people, particularly to new converts. But herein she was grievously disappointed, as she complained afterwards they had done nothing for her, save and except the giving her an unnecessary immersion on a cold, frosty morning.

faith, in doctrine, in heart and affection ! We would have it known in England that a Church is established in New-York, offering *free* accommodations to British Emigrants and their families ; that persons bringing letters to the Rector will at once be received, assisted and aided as circumstances require, and have some one here to whom they may ever refer as a brother, fellow-Countryman and friend. It is thus, we trust, the shafts of infidelity will be hurled in vain among them ; the assiduity and zeal of political demagogues and pretended religionists be put in abeyance ; a proper affection be at all times cherished towards our native land, whilst we approve ourselves to be good citizens of this our adopted country ; our Mother Church be as much the earnest object of our love and solicitude as she was at home ; and our unsuspecting brethren of the same faith, preserved and kept in the good "old paths," which are truly the ways of religious pleasantness, security and peace.

Through such a channel, we would have it known, information on all subjects interesting to Emigrants will be freely imparted. If a settlement be sought or land required to be purchased, references will be given to persons who will not mislead, but act honestly, and honorably. Indeed, an agency is already formed for this very purpose, in this city, by one of our most esteemed, long-tried, friends ; in whose integrity we have implicit confidence, and who, we know, will treat every applicant fairly, kindly and courteously.\*

In short, the eye of friendly vigilance will ever be on the alert, to watch, detect and prevent imposition in *every* form

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\* We refer to Jos. W. Moulton, Esq. who has established an agency for the purchase and sale of land for actual settlement, with a view to aid foreign and domestic Emigrants, in the selection, location, and purchase of property ; and to aid land-proprietors, particularly non-residents, in the disposal of their lands. His office is at No. 112 Broadway.

or shape. The system of "Runners" we trust will ere long be put down by legal enactment; and the best interests of those "Boarding" and "Forwarding houses" alone be promoted, which do not share or participate in the abominable practices already alluded to. We know, indeed, there are honorable men at the head of some of these establishments, who deprecate the present evils as much so as we, and desire to have them remedied. These we shall seek to recommend and encourage to the fullest extent of our ability, in preference to others.

Above all, the soul's eternal welfare will not be the last thing thought of in our proposed efforts, in behalf of Emigrants. Acquainted as we are with the Bishops\* and

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\* We have been favored by Mr. Rawlings, late proprietor of the "Cheltenham Chronicle," England, and now Editor of the "Old Countryman and Emigrant's Friend," published in this city, with "An Address to the Clergy of England, Ireland, &c. on the condition of the working classes, &c. with suggestions which may tend to promote their future welfare." Mr. R. has paid great attention to Emigrants since he has been in this country, and as their friend, seems to devote himself still to the work of doing them good. We do not, however, agree with Mr. R. entirely, inasmuch as p. 16, he recommends the Church in England to send out some missionaries to this country. We would advise no such thing. And why? Because the manners and habits of the English Clergy are wholly unsuited to those of the American people, and they must necessarily serve a long apprenticeship before they can become acquainted with the same. Such as have adventured hither, have, we know, with few exceptions, been brought into serious trouble, principally on this account. We are happy, however, to say, the American Church is rapidly improving, assimilating herself more and more to the Anglican. This may certainly make a difference, for, whilst Puritanism was the standard of Churchmanship in the United States, it was impossible for a Clergyman, unless he could assume an extraordinary degree of outward sanctity, to be any thing else but a drug in the Ecclesiastical market.

Mr. R. speaks likewise of the Presiding Bishop (Chase) as taking an interest in the subject of Emigration. We are happy, however, to say Bishop Chase does not stand alone in this matter. The admirable letter of the Bishop of New-York to H. B. M. Consul, Mr. Barclay, in reference to our undertaking, which has been already published, bespeaks a like interest and concern. The Right Reverend the Bishops of the North West, Tennessee, Michigan, Missouri, Louisiana and Alabama, have all expressed themselves in favor of

Clergy of the American Church, and those in Canada, we shall commend such persons as come to us—and subsequently take their departure for other sections of the country—to the especial care and faithful guidance of the Church; that thus they may find shepherds who will feed them with wholesome food, even the doctrine of Christ; and pastures which are safe, refreshing and comforting. Already do these beloved Fathers, and brethren in the Church, hail with satisfaction our present undertaking, and wish us “good luck in the name of the Lord.” They regard it as one fraught with great and permanent advantages to our most holy communion and fellowship; and have promised to aid and assist us therein by communicating such intelligence as may be useful and necessary for us to have.

In this way our Emigrants will not only learn where employment may be obtained, and those who wish to engage them be mutually accommodated; but ascertain, if they will, how near they may be to a Church or Missionary station; become known to the Missionary or Clergyman, at the place to which they are about to remove, and be guided accordingly. And in this particular, if our brethren in the Faith could indeed be prevailed upon to imitate the conduct of Abraham rather than that of Lot, how much better would it be for them, how much happier and more prosperous would be their position, than that of those can possibly be, who having known the way of life, of spiritual comfort and advantage, live “without God in the world,” are debarred from the saving institutions of the Gospel, are cut off,—through a love of temporal gain, from the necessary food of the soul—the means and ordinances of divine grace, con-

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our work, as well as the Bishops of New Jersey and Western New-York. Indeed one of these excellent Prelates remarked, that we might approve ourselves herein “the Church’s best Missionary.”

vayed through the Church, and the blessed Sacraments of the Lord!

For so grand and benevolent a design as that which we have now presented to the members of the Church, we feel assured from what we know of the liberal habits of our fellow-Countrymen in general, that hundreds and thousands of dollars, now annually spent—we will not say in folly and dissipation, but frittered away to no really satisfactory purpose—might profitably be employed, and duly appropriated, without being even missed. Why shall they not be so? Why will not our present benevolent institutions determine to foster our undertaking—as one which seeks their patronage and deserves their united efforts, to sustain it properly and efficiently? Our own experience has of a long time impressed us with the importance of the Church's influence in this matter, and that which has already been effected, certainly encourages us to hope, that, though feeble the instrument employed, and hitherto inadequate the means for our support, the work will finally prosper and bring forth fruit abundantly. It is surely of God, and He will yet bring to pass all His good pleasure concerning it. The poor of the family of Christ shall not always be forgotten; the Gospel shall be preached to them freely, fully, yea, “without money, and without price.” The saving institutions of the Church shall be theirs; the consolations of Religion be ever seasonably imparted. Above all, they shall be accounted brethren; nor poverty, distress, nor worldly distinctions any more alienate them from us. Provided they live a life of godliness, they shall be made to feel and acknowledge that, verily, for their soul's good, God hath brought them hither, and that all things have been wisely overruled, in their coming, by an Almighty and all-wise Providence. The virtuous poor shall never be overlooked,

nor the noisy mendicant be alone relieved for his importunity's sake ! but whilst vice be checked, and profligacy properly punished and made to feel deprivation and want, the meek and unobtrusive applicant shall be relieved—be made comfortable and happy.

In conclusion, we call upon all who agree with us in faith, who profess to belong to Christ, to lend us their aid, and help us in this “work of the Lord.” And oh ! let them consider what a privilege it is to be so employed, what an honor to be a co-worker with God—to be permitted even to perform the least act for Him who has done so much for his unprofitable servants—who laid down His life for the brethren ! Let then the rich in earthly treasures, be rich also towards God, abounding in good works. Let the ministers of Christ bethink them of those in our midst, who, “like sheep without a shepherd,” require the pastoral care we are earnestly endeavoring, in the Lord, to give. Let them promote the cause we have undertaken herein to set before them, so far as they have the means and the opportunity, either by an occasional contribution or an appropriation of a portion of the “Offertory” made at the Holy Communion of our Lord, in their respective parish Churches. Let them preach themselves, or suffer others to preach from their pulpits in its behalf. Our object is one which should be dear to every heart ; it is one certainly in which all can unite, who are true Churchmen ! Then, if we love the Church, if we seek her prosperity, and desire to do her good, let us heartily pursue it. It matters not whether we be Anglican or American—in Christ and the Church we are all one—we are brethren—members one of another ; and so “let us consider one another, to provoke” only “unto love and to good works.”

## APPENDIX.

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*Segnitiis irritant animos demissa per aurem,  
Quam quæ sunt oculis subjecta fidelibus.*  
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To fortify our position and confirm our own statement, we subjoin the following items derived from reliable sources of information, and which may at the same time be useful to our readers.

### **Recent Cases of Fraud, Imposition, &c.**

From Tapeccott's Emigrant's Guide.

"EMIGRANTS IMPOSED UPON.—Some impostor in New-York is doing a lucrative business in collecting fare from passengers, and agreeing to send them to Buffalo by canal. A party of nine persons arrived in this city yesterday, who had been fleeced out of \$6 each in the above manner. Of course there is no remedy for the deluded victims of these vagabonds, who rob the travelling community of thousands of dollars annually."

We have placed above an extract from the Albany Atlas, which ought to be a caution to every emigrant, and we deem it our duty to make some remarks on this subject. The moment a ship with passengers arrives at this city, it is boarded by a gang of scoundrels connected with such concerns as the one alluded to above, who during the summer months plunder all new comers. Their chief object is to get possession of your baggage (which they are most eager to assist you in getting away from the ship) under the plea of giving it *free storage*, and representing themselves as the agents of some respectable forwarding line; should they succeed, your baggage is carted away to one of their dens, situated in some back street, to enable them more successfully to carry on their plunder. Tickets are made out and a small sum demanded as a deposit, which seals the contract. The poor emigrant begins to enquire and finds that he has been charged double the regular rates, and when he proceeds for his baggage there is a further demand for some four or five dollars for cartage and storage. There is no redress; you are kept back to the last moment, and you must either submit to the extortion or lose your passage. These fellows, many of whom are dressed respectably, form one entire gang and work in concert with each other, frequently issuing tickets entirely worthless, which the emigrant does not discover till after the first stage when he is called on to pay again.

From the Irish Emigrant Society's Circular.

"And first, we cannot advise any of the non-producing classes to emigrate to America. The occupations suited to these classes are overstocked here as well as in Europe. Clerks, Accountants, Copyists, and professional men, will in most cases be disappointed, if they emigrate with the hope of improving their condition. The commercial towns are crowded with young men, natives of the United States, seeking employment, who, when a chance of employment occurs, are, in most cases, very naturally preferred to foreigners. We cannot, then, with confidence, advise any person to incur the expense, the embarrassment, and risk of removing to America, except Laborers, Mechanics, and those who possessing a small capital, and some practical knowledge of agriculture, are willing to settle in our new States and Territories.....Every Emigrant should provide himself before his departure with something more than his passage and supplies. Thousands continually land entirely penniless, and are at once reduced to a state of destitution; whereas each should have at least £5 on his arrival, to enable him to prosecute his journey to the interior. ....For all persons, in all occupations, temperance, integrity, and the love of peace, are indispensable.

But this is not the only subject in relation to which the Emigrant must be extremely cautious. He will find himself beset by knaves both in Liverpool and New-York. In Liverpool he must be particularly wary of money brokers. Only a few months since, a poor man arrived here with sixty dollars of spurious notes of pretended or broken banks of this State, having given twelve sovereigns in Liverpool, all the money he had, for these rags. Such frauds are common in Liverpool. Let him bring all his money in *English gold or silver*. In New-York the emigrant must beware of certain boarding houses established here for his especial accommodation; but which, too often, prove to be dens where he is cheated, plundered and insulted.....Before going to any boarding house he should make a distinct bargain with the keeper of it for his board, having it expressly understood, whether he is to settle by the day or by the week, whether he is to be at liberty to leave at any time and pay to the time of leaving or to be held responsible for a certain period, whether he stops so long or not, whether any charge is to be made for the storage of his luggage or not, &c. In fact he cannot be too careful in his dealings with boarding house keepers, or too particular in the bargains he makes with them; and by having a fellow passenger by at the time, &c. a witness to the bargain, he will in many instances save himself much trouble and vexation."

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No. 1. W. K. agreed, on his arrival, with a Runner from a house in Washington street, for board, at 50 cents a day. Next morning, when

about to leave, by the Philadelphia boat, a bill was rendered for \$2,50, and his luggage detained for payment. Could get no redress.

No. 2. T. N. put up at the same house, at the solicitation of the same Runner, was informed 50 cents a day was the price for board. Remained three days, and was charged \$3, and his luggage detained till paid. Says he showed the card of agreement the Runner gave him, to the landlord, who denied it to be his.

No. 3. G. H. arrived with £100, intending to proceed to Illinois and take possession of a farm provided for him by his friends. Mentioned to his landlord that he expected soon to receive £500 more from England. Was treated most courteously, and introduced, for his especial benefit, to some of the landlord's very particular friends. Was shown about the city, kept constantly in a state of excitement through liquor, and entertained, as he supposed, at the expense of his friends. Induced to play with these persons at small games of cards, dice, &c. the £100 soon disappeared, whereupon, a bill was rendered for \$40, which he was unable to pay. Then, as the £500 did not arrive so soon as he expected, he was turned out of doors, and his chest, containing tools, &c. of the value of £20, detained. For several weeks he had to endure the severest privations, and lay in the markets at night. Finally on the receipt of his money from England, he went to settle his bill, and redeem his chest; whereupon the landlord had a Declaration served upon him for a demand of \$200, which, however, proved to be unjust and was set aside on the payment of the original debt.

No. 4. T. F. was charged by a carman for removal of his baggage from the vessel to his boarding house near by, £1, which, on an appeal to him for information, the landlord declared to be perfectly right. He complains, further, that said landlord charged \$1 a day, instead of 50 cents, according to agreement made with the Runner, and detained his baggage.

No. 5. B. and family had their baggage detained for the payment of a charge made for storage, viz : \$3. Could obtain no redress, and, being obliged to leave, had finally to pay the sum demanded.

No. 6. H. B. wife and five children landed between 11 and 12 o'clock at night, and were enticed to a boarding house in ——— street, by a Runner. The man stated he only wanted to remain there until the boat started early next morning, agreeing to pay \$1,75. But when about to leave, \$5,50 were demanded, and his luggage was taken from him and deposited in the cellar. The account, it would seem, was made out for two days' board, the night of the day they arrived being considered the first, and the day following, on which they were to leave, the second.

No. 7. R. D. had his box broken open at the ——— house, and £15 taken from it.

No. 8. E. P., W. B. and T. P. went, on their arrival, to the house of ——— to lodge and board at the rate of 50 cents a day, according to a written agreement signed by the Runner, and made in the presence of the landlord. They say they had dinner and supper, and slept at the house one night; and upon going to the bar to settle were overcharged, and by way of redress, ordered to leave the house.

No. 9. J. S. had his baggage detained for \$1,50, demanded by the bar-keeper as a fee claimed by the Runner of the house for his services. In consequence of the delay hereby occasioned, he lost his passage in the Philadelphia boat, and was put to great inconvenience and expense as he had to remain over from Saturday until the ensuing Monday morning.

No. 10. J. T. on leaving Liverpool, inquired of the clerk at the shipping office at the which he engaged his passage, whether "Bank of England" notes would pass current in New-York? was told by said clerk, they would "be no better than dirt," and was, therefore, recommended by him to a certain Exchange broker to get them cashed, who contrived to give him \$34,42 less than he ought to have had, upon the sum of £40 at \$4,44 per £., namely, \$143,35 instead of \$177,77.

No. 11. J. F. arrived with his family, averaging nine adult passengers. Being bound for Toronto, was induced, through the misrepresentations of certain parties, whose names are given in his affidavit, to pay \$62,75 for his conveyance thither. Paid \$31,46 cash, and agreed to pay the balance in Toronto. Says that at Albany he found he could have been conveyed with his family for a sum, not exceeding \$30, including every charge. Said party complains further that he was landed with many others at 10 o'clock at night at Pier 3 and 4 E. R., and in the confusion lost a bag containing clothing of considerable value; that another passenger lost all his beds and bedding, and others some portion of their property.



## PROPOSED HOSPITAL AND CHAPEL

OF

**"SAINT GEORGE THE MARTYR,"**

IN THE CITY OF NEW-YORK,

**For the Use and Benefit of British Emigrants.**

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From the perusal of the foregoing pages it will appear that our design is to benefit British Emigrants, both in a temporal and spiritual point of view. In reference to the former, that there should be such a supervision of these strangers' interests, as that they neither come hither with false expectations, nor be deceived and imposed upon, so soon as they arrive, by worthless characters, who may hover around, to do them evil.

In relation to the latter, that the Church's salutary influence be so exercised towards our fellow-Countrymen, that, through her instrumentality, provision may be made for their spiritual sustenance and support—to advance their true interests and eternal safety in the paths of righteousness and peace, and shut out the obtrusive interference of designing men, who can do them no possible good.

To these important ends, we have recommended the establishment of a religious house of refuge—an asylum for the poor destitute, with a suitable Church or Chapel attached, for Divine Services ; and other necessary buildings for the Chaplain, Warden, &c., which will, probably, require an outlay of \$30,000.

Now, whether we plead guilty or not, to the charge which some, doubtless, are, or will be, ready to prefer against us, that we have “Faith” and “Hope” large in our temperament and disposition, we must say, we verily believe what we propose may readily be achieved!—that there is sufficient “Charity,” at any rate, among the many of our people, to effect what we so greatly desire, and hope and believe may be done.

The above beautiful design, a *Vignette*\* View of one of our public institutions, which we have, most kindly, been permitted to use, conveys the very idea of what we want. And, who, we ask, can look even upon this Elevation and not yearn, as it were, with the soul’s intensest longing, that a similar building may shortly be provided for the sick and needy of our Countrymen, in this vast emporium of wealth and fashion—the Metropolis of the New World ?

The sum required, we feel assured, may be obtained to complete so important and laudable an undertaking. We have only to begin with energy and zeal, and so persevere, and success will soon be ours ! The Roman Catholic Bishop of New-York has gone forth for the accomplishment of a somewhat similar object, and, our word for it, will not return to his home until he have effected it. Learn we a lesson from his perseverance “to go forward” and prosper—**URGENT CHARITAS CHRISTI !**

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\* From “A Picture of New-York, in 1846, with numerous Engravings, and a Map of the City,” just published by Homans & Ellis, No. 295 Broadway.

We, therefore, now call upon every Churchman—whether Anglican or American, if he have the means, to put down his name for as large a sum of money as he can possibly afford to subscribe, let him do this “heartily, as unto the Lord and not unto men;” let him see what he can then obtain among his immediate friends. And where is there an Old Countryman resident among us, who is in any thing like business, that cannot pledge himself to give \$100, and pay the same to the Treasurer, by instalments, in 6, 12, 18 or 24 months? Nay, many a one could subscribe his \$200, or his \$500, and even more, without the least personal inconvenience or self-denial.

Our American brethren, we feel assured, will not be surpassed in liberality;—let us do what we may, they will not be behindhand in giving. Where the interests of the Church are concerned, they ever contribute, as largely and freely as the wealthiest of our Countrymen! They look, however, for us to take the lead in this matter, and are prepared to follow in a manner worthy of their general beneficence, their enlarged Church views, and christian philanthropy.

Moreover, if as we expect, we be herein suitably encouraged, there can be no doubt but that our MOTHER CHURCH, in England, will regard us also with her wonted benignity and good will; that she too will do something for us, which shall redound to her praise, and increase our filial love and affection for her. We propose, therefore,—*DEO ADJUVANTE*—to take such measures as may seem best calculated to awaken the sympathy of the members of the Church of England in our behalf; and, such, likewise, as we hope, will obtain for us from a certain quarter here a sufficient grant of land whereon we shall be able to build, as well as a portion of the means necessary for our building.

Begin we, then, at once,—let those who read this pamphlet determine forthwith what they will do, in furtherance of our work. Let them communicate their intentions, so soon as possible, to those who are most deeply interested in the success of the undertaking, that they be thereby encouraged to proceed. Nor, in the interim, let the more immediate wants of our poor destitute Emigrants be entirely overlooked; let contributions be made for their necessary relief; that we may have to “give to him that needeth, nor turn away our face from any poor man, and so the face of the Lord be not turned away from” us. Let such support be extended to the “Anglo-American Free Church of Saint George the Martyr,” that the servant of God be properly sustained in his mission, and those precious souls for whom Christ died, enjoy the means of grace,—be fed from time to time with the true bread of life.

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☞ Donations and subscriptions for the within purposes, will be thankfully received by the following Gentlemen, viz: Anthony Barclay, Esq. H. B. M. Consul, No. 1 Exchange Place; Thos. Dixon, Esq. Treasurer, 51 William Street; Joseph Fowler, Esq. President Elect of the Saint George’s Society, Albion Life Insurance Office, 27 Wall Street, or at his Bankers, Messrs. Coutts & Co. London; Robert Bage, Esq. Treasurer of the Saint George’s Society, Maiden Lane; E.W. Canning, Esq. Honorary Secretary of the British Protective Emigrant Society, 85 Beaver Street; and by the Rev. Moses Marcus, at the office of the “British Protective Emigrant Society,” No. 14 Pine Street; at Messrs. Stanford & Swords, 139 Broadway; or at either of the Church Bookstores; Sparks’s, 161 Fulton, T. C. Butler’s, 20 John, and H. M. Onderdonk & Co.’s, 25 John Street.





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